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illustrations in the text, 7 lithographic plates, and portrait of Dr. Ploss.

The work is one of the highest interest to the anthropologist, the physician, and the jurist. The various stages of life, from the embryo to the grave, among all nations, are scientifically treated, illustrating the manners and customs among various peoples relative to childbirth, medical and surgical treatment incident thereto, courtships, wedded life and duties performed, curious ceremonies attending death and burial, etc.

W. J. H.

Totemism. By J. G. Frazer; Edinburgh, 1887, 96 pp.

This duodecimo of a hundred pages, composed by a master of arts and fellow of Trinity College, Cambridge, is a model of succinct treatment of an important ethnologic subject. Authors addicted to a more verbose style could easily have made two big volumes of the material gathered into this narrow compass. The main facts given in this book are also contained in the author's article on Totemism in the *Encyclopedia Britannica*. Most Americans are acquainted with one species of totems only, those of clans or gentes, which are found among most North American and some South American tribes. Wherever this custom is preserved intact, a religious signification attaches to it; the individual of each clan believes in his origin from the totem, which is usually an animal, and does not kill nor permit others to kill or eat the animal. Totem worship is essential to the existence of the gens and shows itself in the most various ceremonies; the totem animal also respects the clansman. Another line, that of sex-totems, has been found only among the Australian natives. In some of the tribes each sex has here its special sacred animal, whose name each individual of the sex bears, regarding the animal as his or her brother or sister, respectively, not killing it or suffering the opposite sex to kill it. Thus in the Kurnai tribe every man was called an "emu-wren," all the women "superb warblers." A third class is that of the individual totems, or classes of objects, generally species of animals, which the tribes in question regard as related to themselves by those ties of mutual respect and protection which are characteristic of totemism. This sort of totemism is frequent in North America and is often called amuletism; in Australia totems of this sort are usually acquired by

dreams, and sacrifices made to them are often very heavy; so the Prince of Wied reports that at the feast of puberty among the Mandans the sacrifices sometimes consisted of finger-joints. Many of the phratries also bear the names of animals, and Frazer thinks it rather probable that they once were clan-totems also. Frazer's little book, which was published in 1887 in Edinburgh, may be warmly recommended not only to beginners but also to the more advanced students of ethnologic science as an encyclopedic treatise of the subject presented.

A. S. G.

Die Welt in ihren Spiegelungen unter dem Wandel des Völkergedankens.
Von A. Bastian. Berlin, 1887. 8°. Pp. 480.

The most prolific ethnological author of our day, Professor Adolf Bastian, has composed a sort of résumé of the different views ever held by the nations of the globe respecting the terrestrial and celestial *world*, its origin, constitution, government, prospects, and presumable end. This is a broad subject, and in fact there is hardly any topic upon which may not be found in Bastian's book the historic views held by the seers of antiquity or the philosophers of modern times. The book naturally begins with the speculations upon creation, the atmosphere, chaos, the different heavens superposed upon each other (spheres), primordial waters and earthy deposits therefrom; then follow: the origin of organic creation, first man, the sexes, paradise, tutelary genii, fire worship. After this Bastian goes on to describe all the multifarious views entertained by Christians, Buddhists, Jews, Islamites, Chinese and by many polytheistic nations upon the soul, the thinking power, atomistics, life, ghosts, and conscience; then upon earthquakes, volcanism and other natural phenomena. Readers who have patience enough to work through this labyrinth of information will be especially benefited by the discussion of the philosophies of primitive nations, as Polynesians, Siberians, and Africans, for Bastian is especially familiar with these. The three indexes of subjects make it possible to find in the book whatever the reader may want from the overwhelming flood of facts, names, and dates, but unfortunately authors are not cited by volume and page. Important quotations on certain national customs, philosophies, and theosophic ideas are often given verbatim in the author's own language.

A. S. G.